
THE
Churchman's Magazine.

[Vol. IV.]

AUGUST, 1807.

[No. 8.]

BIOGRAPHY.

Let us now praise famous men:—renowned for their power, giving counsel by their understanding, and declaring prophecies: leaders of the people, by their counsels and their knowledge of learning meet for the people, wise and eloquent in their instructions.

JESUS the Son of SIRACH or ECCLESIASTICUS.

Memoirs of the Right Reverend Samuel Horsley,

L. L. D. F. R. and A. S. late Lord Bishop of St. Asaph.

IT has been truly observed by the great archbishop Tillotson, that “to commend those excellent persons, the virtues of whose lives have been bright and exemplary, is not only a piece of justice due to the dead, but an act of great charity to the living.”

Nothing, certainly, is better calculated to excite in the mind an admiration of learning, virtue, and religion, than the perusal of the memoirs of persons who have distinguished themselves in their respective generations as “the lights of the world.”

When such luminaries are withdrawn from this hemisphere to shine in a superior region, it becomes a duty in their survivors to record a memorial of their virtues and of their actions, that posterity, instead of enquiring after them in vain, may study to live as they lived, to tread in some degree in their footsteps, and having obtained “grace to follow their good examples, may become with them partakers of the heavenly kingdom.”

The loss of pre-eminently great and good men, while it unavoidably occasions regret, will, if thus duly improved, become real gain and substantial benefit to contemporaries, as well as to future generations; for by the faithful delineation of their lives and characters, in conjunction with their literary remains and works of piety and of love, they will continue to “speak energetically even from the silent tomb.”

If this principle had been duly felt and attended to in former days, we should not have to lament, as we now have, the scanty notices which remain with regard to the lives and circumstances of some of the most brilliant ornaments of religion and learning. Of very many by whose labors every age continues to profit, nothing more is

trial things to a close. The regular succession of the seasons, the return of day and night, the strokes of the clock, and the beating pulse, all unite in the confirmation of this solemn truth. Man, like an anxious chariotteer, ardent to reach the goal, presses with rapidity from the cradle to the tomb; or like a traveller, who ascends some towering eminence, that he may discover the place of destination, and if by chance it lie within his ken, regardless of the intervening space, he hastes with nimble steps to reach his destined home. So with avidity man urges his chace thro' life, anxious to advance, little considering the value of his fleeting days: Alas! He takes no note of time but from its loss.

This life is but the preface to Eternity. On its page is indicated man's external destiny. The clock, which points out the rapidity of time, intimates eternity by the vibratory motion of its pendulum.

When, in imaginâtion, we travel back through the extensive vale of time, we behold vast crouds of sagacious statesman, subtle philosophers, crafty politicians, elegant poets, eloquent orators, who have appeared on the stage of action, performed their parts and made their exit. How swift, but how harmoniously do the wheels of nature roll; still men will take no note of time but from its loss.

Anecdote of William Burkitt.

THIS pious expositor, going one Sunday to church, from the parsonage-house, met an old college friend, who was purposely coming to give him a call before sermon. After the accustomed salutations, Burkitt told his friend, that as he had intended him the favor of a visit, his parishioners would expect the favor of a sermon. The other excused himself by saying, that he had no sermon with him; but on looking at Burkitt's pocket, and perceiving his sermon case, he drew it gently out, and put it into his own pocket. He then said, smilingly, "Mr. Burkitt I agree to preach for you."—He did so; and preached Burkitt's sermon; but he appeared to great disadvantage after Burkitt, for he had a voice rough and untuneful, whereas Burkitt's was remarkably melodious. "Ah! (said Burkitt to him after sermon in the vestry) you was but half a rogue; you stole my fiddle, but you could dot steal my fiddle-stick."

Anecdote of Dean Maxwell.

THIS gentleman, who was the intimate friend and companion of Dr. Johnson in the early parts of his fame, and who to an excellent understanding, fine talents, and general reading, has added a good deal of Johnson's aphoristical manner of conversing, being a few years ago at Lord Mount Edgecomb's, which commands so grand and extensive a view of the ocean, looked for some moments with awful admiration at the prospect, and then exclaimed, *the sea is his and he made it, and his hands prepared the dry land!* Soon afterwards coming to the bottom of a high hill, which in the course of seeing the improvements it was necessary to ascend, the Dean who was then above seventy years of age began to demur a little—"Come, doctor," says his guide, "the hills are his also, and he made them." "True," says the doctor, "but not for me to climb them."

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known than names, so negligent were their immediate friends and intimates, or so little was their true value estimated in their own times.

The following humble attempt to do some justice to the memory of a truly great man, will, it is hoped, be received with candid indulgence, even though it shall be found not so full and exact as the important subject requires.

But the extraordinary services rendered by him to the church of Christ, his indefatigable zeal in the cause of social order and religious truth, the astonishing variety and extent of his talents, and the high value of his literary performances, will be our excuse for bringing forward thus early "a votive tablet" to his memory. Time and friendship will, without doubt, erect a more stable and splendid monument to his honor; and should, as is devoutly to be wished, a uniform collection of his works be presented to the world, an ample memoir of the venerable author must be prefixed thereto, in order to render it complete.

Dr. SAMUEL HORSLEY was the eldest son of a clergyman who formerly officiated as reader at St. Martin's church in the Fields, and whose circumstances were, from want of preferment, very confined. The family came originally from the West of England; and we have heard that the grandfather of the bishop had been a nonconformist, but afterwards joined in communion with the church of England.

Notwithstanding the coincidence of name, the learned author of the *Britannia Romana*, Mr. John Horsley, was no ways related to the bishop. This it is the more proper to mention, because the contrary has been asserted. That industrious and ingenious antiquary was a native of Northumberland, and was educated in Scotland, where he took the degree of master of arts, and then became the teacher of a Presbyterian congregation in the north of England.

Dr. Horsley was born in the year 1731, and received his grammatical education partly in a private seminary, and partly at Westminster school, where he "profited above most of his contemporaries," particularly in the Greek language, in which his attainments were deep and solid; so that he might well say, as he did many years after, in his own strong language, "that he was much at home in Greek."

From Westminster he removed to the university of Cambridge; and in that famous seat of mathematical learning, he applied, with close assiduity, to the profoundest depths and intricacies of the science of analytics; not contenting himself with reading the best modern mathematicians, but going back to the ancient geometrical writers, as Euclid, Apollonius, Archimedes, Theodosius, Diophantus, Pappus, &c.

But though this was undoubtedly his favorite study, it was not pursued to the neglect of those branches of learning which were more necessarily connected with that sacred profession for which he was intended, and to which he had a predominant inclination. His theological studies, however, in a considerable degree, bore a resemblance to the line he had adopted in his mathematical researches: passing cursorily over the modern systems and disquisitions, he

applied to a careful reading of the ancient ecclesiastical historians, and the more early fathers of the christian church. This was beginning at the fountain head, and following the stream in its various course, by which means the aberrations from, and corruptions of the truth, were more accurately discerned, and precisely determined.

With a mind so strongly formed and cautiously disposed, it is not to be wondered at that on some points of christian doctrine he should at first waver; for who, with a single eye to the discovery of truth merely for its own sake, has ever entered deeply into theological enquiries without occasional doubt and perplexity? But though doubt will arise, it is not to be encouraged any farther than as a stimulus to urge the mind to closer and keener enquiry. The reason why so many men become heretics and infidels, is because they cherish their first doubts, and let them become at last ruling opinions.— This was not the case with Mr. Horsley; though he was perplexed by the mysteries of religion, and wished to get rid of them by supposing a figure in the scripture phraseology, this did not satisfy him. His mode of explication he had the judgment to discern, and the candor to own was harsh and uncertain; and Butler's analogy at last cured him of looking for nothing mysterious in the true sense of a divine revelation.

After this he began to study the platonic writers, whose acquaintance soon brought him into a right mind. But the doctrine of the trinity appears still to have had its difficulties; and he began to waver between the Arian tenets in their original extent, and the true faith. In this state of suspense and enquiry he first opened that magazine of Arian arguments and authorities, quotations and perversions, Dr. Clarke's *Scripture Doctrine of the Trinity*. From the serious perusal of this book, which has completely unhinged the loose faith of so many theological sciolists, our student arose a firm and decided Trinitarian.*

It were well if all persons intended for the sacred function would thus previously weigh and examine the primary articles of doctrine, which before their admission into that office, they are obliged to subscribe. It were well also if they would give themselves more to the reading of the writings of the early fathers and ecclesiastical historians, by which course of study they would lay a sure foundation, and be guarded against numerous errors by which those minds are likely to be warped, who confine their attention to systems and doctors of modern date. By beginning at the wrong end, and studying as a chief consequence the elucidations of christian faith contained in the works of divines of particular churches, it happens that we have so many sciolists in divinity, and so many wild and corrupt notions, to the injury of real religion and the violation of church unity. A famous enemy of the fathers hath been compelled, by the force of truth, to confess "that those times which were nearest to the apostolic age, were of course the purest, and less subject to a suspicion of errors either in doctrine, manners, or discipline, it being reasonable to believe that whatever corruptions there might be in the church, they crept in by degrees, and imperceptibly, as is usu-

al in all other cases."* If this be so, and the point can hardly be contested, it follows that those persons who would obtain a right knowledge of the faith and practice of the early christian church, must have recourse, not to what modern writers, however well informed and well intentioned, may say upon the subject, but to those venerable remains of antiquity, which by the blessing of Providence have come down to us, and the authenticity of which is beyond a doubt. In ministers of Christ's church, this knowledge is indispensably necessary; for as we cannot well allow any man to be a good Latin or Greek scholar unless he is intimately conversant in the best Roman and Attic writers of the purest periods, so neither can that person be regarded as a thoroughly qualified interpreter of christian doctrine who is superficially acquainted with the productions of its early expositors and defenders.

Thus much we have been tempted to say in order to recommend the course of study pursued by the eminent person of whom we are now speaking; and which course, by being timely adopted, enabled him at a future period to gain a brilliant victory over a confident champion of heresy.

After taking his bachelor's degree in civil law, Mr. Horsley entered into holy orders; but where and in what quality he first discharged the ministerial duties, we are not informed.

About 1768 he became private tutor to Lord Guernsey, eldest son of the earl of Aylesford; which young nobleman he accompanied to Oxford, and there both pupil and tutor were admitted members of Christ church. It was about this time that his study of the conics of Apollonius† led him particularly to a minute investigation of the books on inclinations, of which he gave the scientific world an elegant edition in quarto.

A display of such powers very naturally introduced the author into the royal society, of which he was elected a member; and in 1773 his merits occasioned him to be chosen secretary, a situation for which no person certainly was ever better qualified. The hon. Constantine John Phipps, a captain in the royal navy, afterwards Lord Mulgrave, having been sent on a voyage towards the north pole, on his return communicated to the royal society a letter containing some observations on the length of the pendulum in a high latitude, from whence he drew some conclusions respecting the figure of the earth, which drew from our author a most able and satisfactory refutation, founded on incontrovertible principles.

In 1774 the earl of Aylesford presented him to the rectory of Al-

* Diallé on the Right Use of the Fathers.

† Apollonius of Perga, in Pamphylia, a famous mathematician, lived in the reign of Ptolemy Evergetes, that is, from the 133d Olympiad to the 3d year of the 139th. He studied a long time at Alexandria, under the disciples of Euclid, and composed several books, of which only those on the conic sections are extant. The four first books were printed at Antwerp in 1655, folio: another edition, with the 5th, 6th, and 7th books, appeared at Florence in 1661. To this a commentary was added by the celebrated Borelli. Dr. Barrow published an edition at London, with the works of Archimedes, and the Spherics of Theodosius, at London in 1675. The edition by Dr. Horsley is distinguished by its correctness, and the neatness and elegance of the explanation.

bury, to which was added the same year by the bishop of Worcester the rectory of St. Mary, Newington, in the same county. On this he took his degree of doctor of civil law at Oxford, and in the course of this year he married the daughter of a respectable merchant in the city of London.

Dr. Horsley's acquaintance was now courted by men of letters in general, as well as by those persons whose scientific pursuits were of the same description with his own. He became a member of the literary club at the Essex Head in Essex-street; and he lived on terms of familiar intimacy with the excellent founder of it, Dr. Samuel Johnson.

He had long projected a uniform and elucidated edition of the works of the immortal Newton; and having prepared the text and commentary, he issued proposals for the publication in 1776. This splendid work made its appearance under the royal auspices in 1779, in five elegantly printed volumes in quarto. The dedication is a master-piece of latinity, concise but forcible, sufficiently respectful and expressive, without being servile or labored.

On this occasion Dr. Horsley was introduced to the king by the earl of Aylesford, and had a long and literary conversation with his majesty, the particulars of which he was wont to dwell upon with peculiar pleasure many years afterwards.

In 1777 Dr. Lowth was translated from the see of Oxford to that of London, in consequence of the death of bishop Terrick; and immediately he solicited it as a particular favor that Dr. Horsley would become his domestic chaplain. This flattering invitation was readily complied with; and Dr. Horsley spent a considerable portion of his time, as much at least as could be spared from his other avocations, at Fulham palace, where he cultivated with ardor the study of the Hebrew language, and was assistant to the learned prelate in preparing his incomparable version of Isaiah for the press.

As examining chaplain, he was remarkably strict, and on no occasion did he suffer rank, friendship or partiality to bias him in giving a wrong recommendation. Ignorance and negligence met with no favor or excuse from him; and many who came in full confidence of their own abilities, or in a reliance upon the strength of their connections, were peremptorily returned as insufficient. On one occasion a candidate of considerable rank applied with his credentials quite in a careless, self-important manner, as if he came rather to *confer* than to *receive* a benefit. The chaplain eyeing him in his usually acute way, said, "I suppose, sir, you have duly applied to theological authors in the course of your studies." "Why, yes, sir, I have lately been *skimming them!*" "Oh, then," said the doctor, "no doubt, as that is the case, but you will favor me with the *cream.*" It happened, however, that the fopling had neither *milk* nor *cream*; and therefore he was obliged to go into the army, to the mortification of his noble relatives, who were very angry with the chaplain for what they termed excessive rigor.

When the celebrated controversy was excited by Dr. Priestly respecting man's free agency; and the knotty point of moral and philosophical necessity was agitated by a great variety of writers, some of whom, with that restless disputant at their head, openly espous-

ed the dangerous notions of fatalism and materialism, Dr. Horsley, then recently preferred to a prebend in the cathedral of St. Paul's, discussed the question in a sermon delivered in that church, April 17th, being Good Friday, in the year 1778. In this sensible and liberal discourse he maintained that qualified doctrine which hath been generally asserted by the Armenians; and which unites the freedom of the human will with the certainty of divine prescience, and the accountableness of man with the agency of divine providence. This sermon soon afterwards appeared in print, and was quickly replied to by Dr. Priestly, who always wrote much faster than he either read or thought. But no farther controversy was carried on between these two parties for the present. It was not, however, from any consciousness of Priestley's superior powers in metaphysical enquiries that made Dr. Horsley decline a contest at this time; but a thorough conviction of the uselessness of such a discussion. He was well aware that it tended rather to perplex the minds of believers with doubtful speculations, and to encourage a spirit of scepticism in others, than to answer any one good purpose. He also knew full well the conceited and restless temper of his opponent; and was persuaded that it was not truth but victory which animated him in all his disputations.

In this year Dr. Horsley resigned his situation as one of the secretaries of the royal society, though he still continued an active member of that learned body, particularly as one of the reading committee.

[To be Continued.]

FOR THE CHURCHMAN'S MAGAZINE.

MR. EDITOR,

NOT long since fell into my hands a scrap of a publication, purporting, among other things, to explain the parable of the wheat and the tares, Matt. xiii. Had it not come from so respectable a press as that of *Munroe & Francis*, in Boston, and been published under the express sanction of men styling themselves "A Society," I should not have esteemed it worthy of being noticed in your Magazine. The writer's object is to prove from this parable, that all mankind are Christians by necessity, and can never bring themselves into condemnation. For this purpose he makes many desultory observations, some relating to the subject, and some designed merely to amuse the reader, and make him overlook the numerous contradictions which abound through the whole performance. At first he remarks, that the field in which the seed is sown, is the "world of mankind, i. e. every individual of the human race;" not considering that the seed sown is afterwards called *the children of the kingdom*; so that, according to that construction, the field represents people, and the seed represents the same people. But when he comes to speak of the seed, i. e. the people thus sown among the people, he finds it expedient to change his ground. He would then have it, that the field meant only the human body without the soul, any thing to the contrary notwithstanding. He is careful not to as-

sert this positively, but it necessarily arises out of his argument : For he says, " The good seed sowed in the world of mankind, is the breath of God, which he breathed into the man, the first Adam, who represented the whole human race." This expression not only contradicts his former position, but it involves a doctrine contradictory to the very ground-work of Christianity. This good seed, our Lord tells his disciples, ver. 37, is sown by the Son of Man, that is, by himself ; and therefore is the seed of the gospel kingdom. If then it was the soul of man, breathed into him by his Maker at the creation, the gospel seed must have been sown in man before he fell ; that is, he was placed under the new covenant before he had fallen from the old one ; which is a supposition contrary to the whole system of our religion, and such a one, as it is doubted whether any man will undertake to defend. But our author goes on to his next particular, and says, " As the good seed represents the spirit which God breathed into man, so the tares represent that wicked, rebellious spirit, which the devil, in the form of a serpent, infused into the same man." So then, forsooth, God has created a good soul for man, and Satan has created a bad one, according to this exposition. The writer, however, soon after appears to forget this idea, and speaks of the wheat and the tares representing two sorts of people, which will not be separated till the harvest, the end of the world. And then he gravely argues thus : " One reason, perhaps, why both must grow together till harvest, is because God has not seen fit to give power and wisdom enough to any of his creatures, human or angelic, to separate them."

After struggling through several other absurdities, he comes about again upon his former stand, and draws to a conclusion by changing the parable into *sheep* and *goats*. Here, dismissing the lifeless human body, as unworthy of further attention, he separates the good soul from the evil soul, and places the one on the right hand, and the other on the left. He then introduces " the King saying to them on his right hand, *Come, ye blessed, inherit the kingdom ;*" and " to them on his left hand, *Depart, ye cursed, into everlasting fire.*" But by this time the profound author seems to have again altered his mind, and insinuates, that those on the left hand were real devils ; that they had become like Satan himself, who was just before represented as their creator. He speaks in this manner respecting them : " But, says an enquirer, does it appear that those fallen angels are under any obligation to those duties, which those on the left hand neglected to perform ? Certainly : why not, as well as the holy angels ?" " But if they (the fallen angels) were never commanded to minister to the wants of human nature, yet they are justly condemned for causing them so much misery ; for all the miseries incident to human nature proceed from them." After a few more observations, but little relating to the subject, the writer concludes thus : " Therefore we conceive, that there is operating, in every individual of human nature, the spirit which God breathed into them ; so likewise we conceive, that there is operating in every human being, that evil spirit, which is of the devil. Therefore, as we before observed, the separation must be made between the good and the evil spirits, that inhabit every human body." We thus see that various things

are taught us in this *exposition*; the most important of which are, that "the field is the world of mankind;" that the good seed represents the good dispositions, and the tares represent the evil dispositions implanted in man; that at the harvest these dispositions shall be separated; the evil ones *shall go away into everlasting punishment*, and the good ones *unto life eternal*; and, strange to tell! "the world of mankind," the *field*, which our author says represented "every individual of the human race;" these, after all his exertions to save them, are still left behind, neither saved nor lost; just as the farmer, when he gathers his crop, suffers his field to remain, and does not bring it into his barn.

This singular performance contains so many absurdities and contradictions, that it could hardly be supposed any one should be puzzled or deluded by it. It has, however, had some effect. And as it may hereafter tend to perplex some of the unwary part of your readers, I would take the liberty to suggest to them what appears to have been, in the first ages of the Church, the most common and approved exposition of this parable. The parable itself is in these words, Matt. xiii. 24—30. *The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade sprang up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest. And in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.* Our Lord's explanation of the parable is as follows:—ver. 37, 43. *He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burnt in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.*

To this explanation let us strictly adhere.

1. The Son of man here mentioned, *that soweth the good seed*, is our Lord Jesus Christ. It is the mediator of the *new covenant*, the Son of the Father, who presides over the Christian Church, which is called his kingdom. Sowing the seed, therefore, could not be the breathing into man the breath of life at the creation; for that was an act of the old covenant, performed before the fall; whereas the kingdom of Christ was not set up in this world till after the old covenant was broken.

2. *The field*, called, ver. 37, *the world*, and ver. 41, *his kingdom*, means *the kingdom of Christ in this world*, the kingdom of grace or

church militant here on earth. This is agreeable to the tenor of many other parables and to the general analogy of scripture. In this same chapter, ver. 47, our Lord says, *The kingdom of Heaven, or his visible church, is like a net that was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.* This net is the Church of Christ in this world, the same as the *field* in the other parable; the good and bad that are gathered in it, are good and bad professors in the Church, which shall be separated at the end of the world. In chap. 22d, this kingdom is likened unto a *marriage feast*, to which people were called. But those who came were not all clothed in the wedding garment; and when the King came in to see the guests, or came to judgment at the last day, he that was found wanting, i. e. the hypocritical professor, was cast out. In chap. 25, this kingdom is compared to virgins taking lamps and going to meet the bridegroom, i. e. undertaking the profession of the gospel. Part are represented as possessing the christian graces, and part without them. The former are received to mercy, and the latter forever shut out. The parable of the *talents* in the same chapter elucidates the same idea; as also the parable of the *fig-tree planted in the vineyard*, Luke xiii. 6. To this construction it has been objected, that true believers are never in scripture called *the world*. That may perhaps be the case; but, it is not believers, as such, that we are here speaking of. It is the church in general, which contains some unbelievers, or hypocrites, and is fitly compared to a field which properly ought to have nothing in it but *wheat*, but is unfortunately interspersed with some *tares*.

3. *The good seed are the children of the kingdom.* They are the *worthy professors* in the Church visible on earth. See the parables just mentioned; also John xv. 1, &c. and Mat. xv. 13. The *faithful* are called *children of God* in various passages of scripture, Ps. xxxii. 6. Rom. iii. 16. Eph. i. 5. and v. 1. And in this parable they are called *the children of the kingdom, the good seed*.

4. *The tares are the children of the wicked one.* They are the *unworthy professors* who have been introduced into Christ's visible church while men slept, while the Church officers were not on their guard; or in such a way that the church authorities, not knowing men's hearts, could not guard against them. There are some in the Church of Christ, whom his *heavenly Father hath not planted* or sown in it. See Mat. xv. 13, and all the aforementioned parables. And they shall be rooted up or cast out at the harvest. The devil did not create them; nor is he their *natural* father; but yet, they do his works, and therefore they are called *his children*. I. Kings xxi. 13. Acts xiii. 10. Eph. ii. 2, and v. 6. And particularly John iii. 44. The candid reader, who feels interested in knowing the true import of this parable, is desired to turn to all the passages referred to, and he will find ample authority for calling obstinate sinners, whether in the Church or out of it, *the children of the wicked one*.

5. *The enemy that sowed them is the devil.* Sowing, in this parable,

does not mean *creation*; for the work of creation was completed before the gospel kingdom commenced. The word *children*, therefore, does not refer to the *natural* character of the persons spoken of, but only to their *moral* character. So that when our Lord says, *Ye are of your father the devil, and the lusts of your father will ye do*, he does not mean that Satan created or begat them, as some cavillers have suggested, but only that their *moral conduct* was according to his dictates. Where the gospel speaks of some men's being *children of God and of the light*, and where it speaks of others being *children of Satan and of darkness*, it means, not that God created the former, and Satan the latter, but rather, that the former have conformed to the gospel, and become *adopted sons* in Christ, while the latter have not. Therefore the phrases *children of the kingdom*, and *children of the wicked one*, in this parable, allude only to men's moral character under the gospel, and consequently the *enemy's sowing tares in the field*, means his introducing his own servants and followers into the visible Church, in order to mar its appearance and injure its reputation.

6. *The harvest is the end of the world.* It is the day of judgment. God hath appointed a day, in the which he will judge the world in righteousness, Acts xvii. 31. The general judgment will take place at a particular time. St. Paul says, 1 Cor. xv. 51, *We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;)* and the dead shall be raised incorruptible, and we shall be changed. Our Lord himself says, John v. 27, 28, 29. *The Father hath given him authority to execute judgment, because he is the son of man. Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* In that hour, at that moment, we shall all stand before the judgment seat of Christ, Rom. xiv. 10. *We must then all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* 2 Cor. v. 10. And this will be after death. *It is appointed unto men once to die, but after this the judgment,* Heb. ix. 27. If any one has doubts upon this point, let him consult several of the parables above mentioned; likewise, Mat. x. 15, 11. xxii. 25. and xii. 36. Mark xiii. 24, &c. Rom. ii. 16, and iii. 6, 1 Cor. v. 5. 1 Thess. i. 7, iii. 9, and v. 2.—2 Tim. iv. 1. 2 Pet. iii. 7, 10, 12. 1 John iv. 17. Jude vi. 2. Indeed let him consult the whole New Testament, and he will find that *the harvest*, the general judgment, will be at the end of the world.

7. Lastly, *The reapers are the angels.* It has been pretended that these reapers are the ministers of the gospel. But this opinion contradicts, not only the express words, but also the whole scope, of the parable. Christ's ministers are the *servants*, ver. 27, who desired permission to gather up the tares while growing, but were refused. They know so little of men's hearts, that if they were permitted to cast out all whom they *suspect* to be unworthy, they would sometimes use this power indiscreetly. While gathering up *tares*, they would sometimes root up *wheat* also with them. But though the *servants* are not allowed fully to use their discretion in this respect, yet the *reapers*, at harvest, are to make a complete separation. *As,*

therefore, the tares are gathered and burnt in the fire ; so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, &c. Which last words do not mean the things which do iniquity, but the men who do iniquity, as we are clearly taught, both by common sense, and by referring to the words in the original language. The meaning of the Greek words, I think, would be more plainly expressed thus : they shall gather out of his kingdom all offensive things, and all workers of iniquity, (which is the true sense of the passage, as we have it translated ;) and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. They shall be translated from the kingdom of grace or visible Church in this world, to the kingdom of glory in heaven. *He that hath ears to hear, let him hear.* B.

Exposition of the Articles of the Church.

ARTICLE XII.

Of Good Works.

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment ; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith ; inasmuch, that by them, a lively faith may be as evidently known, as a tree discerned by the fruit.

BY good works, which are the fruit of faith, and follow after justification, are meant those actions which proceed from the principle of a true faith in Christ, and are performed after we are placed in a state of Justification, by being admitted to partake of the privileges and promises of the gospel. That good works are pleasing and acceptable to God in Christ, is evident from the earnest exhortations, in almost every page of the New Testament, to the practice of the moral and social duties, and from the frequent and positive declarations of scripture, that they are indispensably necessary to salvation. It is also expressly said, that "we are created in Christ Jesus unto good works," and that "Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God may be careful to maintain good works."

But though it appears from the whole tenor of the New Testament, and from these texts in particular, that good works are pleasing in the sight of God, yet they are not so meritorious as to put away our sins, nor so perfect as to endure the severity of God's judgment." "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand !" The corruption of human nature causes even the best of our actions to be in some respect defective, and consequently they will not bear the scrutiny of infinite justice much less will they

expiate those sins, of which every one, in a greater or less degree, is guilty.

Good works do spring out necessarily of a true and lively faith ; for if a man sincerely believes the divine authority of Christ's religion, and is firmly convinced that his eternal happiness depends upon his obedience to its precepts, such a faith will naturally produce the practice of those virtues which are enjoined by the gospel ; *inasmuch that by them a lively faith may be as evidently known, as a tree discerned by its fruit.* The performance of these good works is indeed the test and criterion of genuine faith, just as "every tree is known by its own fruit ;—Faith, if it hath not works, is dead.

Thus the Church considers good works as essential to the character of a true christian, and as the necessary consequence of sincere faith in Christ. The true scripture doctrine is, that good works are *indispensable*, but not *sufficient*, for the attainment of eternal life. When we have done all those things, which are commanded us, we still say, that "we are unprofitable servants," and humbly rely upon the merit and mediation of Christ for our salvation.

ARTICLE XIII.

Of Works before Justification.

WORKS done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God ; forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity ; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

EVERY action, which men perform by their own unassisted powers, must necessarily partake of the general imperfection and corruption of their nature ; and therefore their *works done before* they are strengthened by *the grace of Christ*, and guided by *the inspiration of his spirit*, cannot be pleasant to God ; forasmuch as they spring not of faith in Jesus Christ, the only principle which can render them acceptable in the sight of God. "Without faith it is impossible to please God."—They that are in the flesh (that is, who are not purified by the spiritual religion of Christ) cannot please God."

Bishop Burnet makes a distinction, which sets the doctrine of this article in a clear point of view—"An action is called good, from the morality and nature of the action itself : so actions of justice and charity are in themselves good, whatsoever the doer of them may be ; but actions are considered by God, with relation to him that does them in another light ; his principles, ends, and motives, with all the other circumstances of the action, come into this account ; for unless all these be good, let the action in its own abstract nature be ever so good, it cannot render the doer acceptable or meritorious in the sight of God." Nor can these works possess such degree of merit, as of themselves to *make men meet or worthy* to receive grace,

or (as the school authors say) *deserve grace of congruity*. All grace is the free gift of our heavenly Father; for "after that the love of God our Savior towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

So great and universal a depravity is introduced into the disposition of men, in consequence of the fall of Adam, that they can in no instance of themselves act as their Creator originally commanded; and therefore, as in all their works performed without divine assistance, there is a departure from the will of God, *we doubt not but they have the nature of sin*.

It is the will of God that we should act upon the motives which christianity proposes to our actions, and no others; and every assistance to his will and command hath surely the nature of sin." It is a principle of morals and legislation universally admitted, that actions are as their motives, and upon this principle the article chiefly turns: besides, it is not likely that if our motives be wrong, our actions should continue right, though they may incidentally be so. Actions are of a transitory, motives of a permanent nature.

It is evident that this article, which is founded upon the general doctrine of original sin, explained in the ninth article, applies also to all persons who have not lived under the gospel dispensation. But though their *works*, as being *done before the grace of Christ and the inspiration of his spirit*, could not have been perfectly pleasing to God, and could not have risen to the standard of merit, yet as men, even in their natural condition, may, in some measure, resist the lusts of the flesh, withstand the temptations to evil, and do things good and laudable when compared with their powers and faculties, we may rest assured that such conduct will be favorably accepted by a just and merciful God, who will judge mankind according to the degrees of instruction, and opportunities of improvement which have been respectively afforded them. "If there be a willing mind, it is accepted according to that a man hath, and not according to what a man hath not." And therefore, though all the actions of all persons who have been brought to the knowledge of Christ, are here pronounced to have the nature of sin, it by no means follows that these actions will, in all cases, exclude men from pardon and salvation. Christ offered himself as a sacrifice for the sins of the whole world, and not solely for that small portion of it, which has been favored with the light of his religion. Millions, who never heard the name of Jesus, but who have been "a law unto themselves," will be redeemed and blessed forever through the merits of his death, while those who have professed themselves his disciples, but "have held the truth in unrighteousness," will suffer "indignation and wrath, tribulation and anguish, denounced against every soul of man that doeth evil," whether he be Jew, Gentile or Christian; and all this is consistent with the opinion, that the true church of Christ will hereafter be rewarded with appropriate blessings. But we must ever bear in mind, that to whom much is given, of him much will be required: a more exalted virtue, and a greater purity of heart, will be expected from Christians, in proportion to the advantages which they have enjoyed. We are to be a peculiar people, zealous of good works; we are to

sanctify ourselves as the temples of God ; we are to depart from all iniquity, and to aim at being perfect, even as our Father in heaven is perfect. And this degree of superiority, which requires incessant watchfulness and constant energy, will be rewarded by " the prize of our high calling in Christ."

Three Essays ;

On the CONSTITUTION OF THE CHRISTIAN CHURCH ; the SUCCESSION in the MINISTRY ; and SCHISM ; with Notes.

" But (Jesus Christ) because he continueth ever, hath an unchangeable Priesthood." HEB. VII. 24.

[Concluded from page 265.]

On Schism.

IT requires but a very superficial knowledge of christianity, to be satisfied, that the church of Christ was originally one single community. In the very nature of things it could not be otherwise. There could only be one *faith*, for Christ did not teach two religions ; there could be no variety in the *ordinances*, for they were appointed by Christ and his inspired apostles ; there could be only one *ministry*, for one religion could not admit of various ministrations ; nor could there be any material variation in the *worship* of the church, for the same system of religion, and the same objects of worship, were common to all christians. And this is really what the church was, in its original purity. St. Paul says, "*there is one body and one spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, (1) and one ministry of different orders and functions.*(2)

The members of the church, under Christ their head, were united together by love. All joining, in spirit and in truth, in the worship of one God ; all relying, with implicit confidence, in the atonement of Christ ; all, through the sacraments and ministry of the church, enjoying the aids and comforts of divine grace ; all governed by the same principles, and all exhibiting lives corresponding with so excellent a system of religion ; nothing could be more delightful, or more in unison with the wisdom of its divine author, than this state of the church. But short indeed was the time, that this happy state continued. The grand enemy of the kingdom of Christ soon began to put his engines in motion. He, no doubt, readily perceived, that if the church was permitted to continue united and pure, his power must soon be curtailed. Human passions therefore were roused into hostility. Divisions on various accounts were attempted in this happy community. Among the Corinthians, schisms had like to have been effected by an attachment to different ministers. Some said, *I am of Paul, and I of Apollos, and I of Ce-*

(1) Eph. iv. 4, 5, 6. (2) It will be observed, that this part of the sentence is not a quotation from scripture. I believe, however, that what follows the above quoted verses, when attentively considered, will be admitted to amount to what is here stated respecting the ministry.

phas, and I of Christ. (3) The apostle asked them these pertinent questions:—*Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?* (4) He then declares, that all this originated in their corrupt passions and propensities: *For ye are yet carnal; for whereas there is among you envying and strife and schisms, are ye not carnal and walk as men? For while one saith, I am of Paul, and another I of Apollos, are ye not carnal?* (5) Here it is evident, that schism is classed with envy and strife, and ascribed to the same principle, *a principle of sin inherent in the heart of the unconverted.* For to be carnal has this meaning: *The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.* (6) Schisms were also attempted on other accounts, which I shall here omit.

It is true, by the unwearied exertions of the apostles, this disposition to schism was so far suppressed as to prevent it, for some time, from accomplishing what in modern times has been denominated schism. **THIS IMPLIES THE SETTING UP OF SEPARATE COMMUNIONS, OR THE FORMING OF SECTS BY MEN.** And if even an attempt towards this was deemed a sin; if it sprung from a carnal mind, surely its accomplishment must be counted more deeply criminal. All men, therefore, that either form sects or join them, are guilty of the sin of schism. (7)

There cannot be now, any more than at the beginning, but one true church of Christ. And this church will possess a character peculiar to herself, and such as cannot be either changed or superseded, as long as the New Testament remains. That must be the standard by which the character of a true church must be determined. That the true church herself should be entirely free from human corruptions, is perhaps not to be expected. But still she will retain the essential character of a true church. *Lo, I am with you always, even to the end of the world.* Her doctrines will be the doctrines of the Bible, and her worship will be founded upon christian principles—her sacraments will remain in their original state, and her ministry will be legitimately descended from Christ. And all the societies, that do not possess these distinguishing marks, come justly under the denomination of schismatics.

This doctrine I am well aware, is ill suited to the libertinism of the times, but it is not less true for that; nor will it be less accepta-

(3) 1 Corinth: i. 12. (4) verse 13. (5) 1 Corinth: iii. 3, 4. In the common translation of the Bible, the word *divisions* is used. The original term means divisions in a bad sense, or *factions*. And it is evident, that the apostle is here censuring the same practice, that he blames in the first chapter, and there the word *schisms* is used. (6) Rom. viii. 7.

(7) It must, upon due reflection, seem wonderful that a crime so distinctly marked, and so severely reprov'd, as that of schism is in scripture; a crime which the members of the church, every Sabbath, are called upon to pray to protect them from, should at some times be almost entirely lost sight of. The truth is, whenever a sectarian spirit rages in the world, the attention of people is exclusively directed to some particular points; and of course other things are entirely set aside. While the poor enthusiast is wrapt up in his visions and illuminations, he despises sober instruction, and disregards all order in the church of Christ. And although he believes himself to be the favorite of Heaven, yet dishonors God, and disgraces religion, by supposing, that he who has bestowed the holy scriptures as a rule of faith and practice, should still be conferring new revelations on particular individuals.

ble to all friends of pure religion. I shall immediately be said to exclude all denominations from the church of Christ, but the one to which I belong. This I am far from doing. I exclude no man nor sect of men. Still I am far from believing that all the societies, that now claim the name of church, belong to the church of Christ. By schism they have broken the connection between them and the divine head; and of consequence are not in covenant with him.—My own church, I most sincerely believe to be the purest in Christendom; and this opinion I think every man must entertain of the communion to which he belongs, who is either mentally honest or moderately acquainted with the subject of religion. (8)

Belonging however, as I profess to do, to the Protestant Episcopal Church, I shall be told that even she separated from the original church, and is of course schismatical. The reformation was, as it has been truly called by a celebrated historian, "*the work of reason.*" (9) It was strictly a reformation of abuses, and not a schism. The essentials of the church were never touched. The fundamental doctrines were preserved, and the ministry continued without interruption. The reformers had nothing more in view, but to cut off those excrecences that in a long series of years had grown out of the original stock.

Nothing is more common, than to hear schismatics admit, that the church is correct in her doctrines, that her liturgy is a noble system of devotion, and that her ministry is a gospel ministry. (10) These admissions surely prove that they were blindly deluded in leaving her. And indeed it would appear, that of those who have left the Church, for fifty years back, a large proportion come under this description. All sects, while their proselyting rage continues, are incessantly devising new plans to excite attention. (11) How much this has been the case here, the attentive observer needs not to be informed. And there is generally a passage into their communion depending entirely upon feeling, and unconnected with either judgment or information. Among the Methodists, particularly at their *Camp-Meetings*, when a person either by means of the preaching, or through sympathy, appears agitated or distressed, he is invited up to be prayed for. This increases his agitation: so much so, as

(8) The utmost that true christian charity requires, is to admit, that those who differ from us are sincere. We cannot help believing them to be in error, while we differ in material points, otherwise we must allow ourselves to be wrong. And this no sincere christian can do; for surely as soon as he is convinced of his errors, he will relinquish them. But it is only to persons, that are humble, teachable, and correct in their deportment, that we can consistently allow the merit of sincerity. It is impossible, and indeed it is not required, that we should thus think of those, whose zeal assumes the arts and devices of faction, whose judgment is perverted by prejudice, and whose religion renders them morose, austere and unamiable.

(9) Ld. Russell, in his History of Modern Europe.

(10) Although schismatics often attack the private characters of the clergy, a practice common to them with the deists, yet they are never heard to call in question the validity of their orders, nor even to doubt the lawfulness of their ministrations.

(11) The Universalians, in the city of London, invite such as they call serious and well-disposed persons to partake of tea, on a Sunday afternoon, at one of their places of public worship, for which every guest pays three-pence.

in weak minds, to produce a total suspension of reason, which passes for conversion; although at the same time there is great reason to fear that this conversion was not even preceded by repentance.⁽¹²⁾ Yet even admitting that there is often repentance, it is a melancholy consideration, that men should be drawn into the sin of schism at the very time that they seem to have some concern for the salvation of their souls.

Every man who leaves one communion and joins another is justly guilty of the sin of schism, unless the communion which he leaves be no church, and the one to which he goes, a true church. And on this point it would not be difficult to decide, provided men could be induced to consult scripture and exercise their judgment, instead of relying upon mere feeling, which in such matters ought never to be depended upon. Were all arts, devices and delusions set aside, as they surely ought on the subject of religion, it would be by no means so difficult a matter to determine what is a true church of Christ, as some seem to think. But children are generally initiated into some communion by their parents, before they be capable of exercising any judgment in the business. This is all true, and from this much advantage would arise in a healthy state of things. Surely a father can have no hesitation in initiating his child into a church, which he believes to be a true one; nor can he help feeling himself under the strongest obligations to instruct his children in those principles and duties, by which he hopes to be saved. Yet even admitting both the father and the child to be wrong, whenever it comes to be the case that judgment, and not feelings, shall be exercised in matters of religion, the child will easily be able to detect his error. Yet this we can hardly hope to see, while a sectarian spirit prostrates all order, keeps up delusion, and preys upon the very vitals of christianity.

Not only are they guilty of schism, who join a communion that is not a true church, but they also who countenance or promote sects in any way. A person that is truly sincere in his profession has nothing to say to those that are without. His attention and his money are all devoted to the advancement and support of his own church. On this ground however, the members of the church will, I fear, have much to answer for at the day of the Lord. Yielding to a sinful curiosity, artfully excited, they have countenanced schism in every form. While their own churches have been in a state of ruin, and their ministers languishing in poverty, they have been contributing their money to the building of Meeting Houses, and to the support of sectaries. On this score sectaries are never wrong; neither their money nor their countenance are ever bestowed upon the church.

There is no species of schism so deeply criminal or so extensively injurious as the assuming the ministerial office, without regular ordination. This is the very root of the evil. And under the Jewish dispensation this was punished, as in the case of Korah, Dathan and Abiram, in the most severe and exemplary manner. The gos-

(12) That true conversion must be preceded by repentance is evident.—Nor is it ever duly accomplished, till there is a change of heart, a change of principles, and a new life corresponding with the precepts of christianity. And that all this is to be effected in a moment of agitation, is not very likely.

pel dispensation leaves the punishment of all such offences to a future world, but on that account we have no reason to believe them less heinous. If God so protected his church from the intrusion of unhallowed ministers, in those days, surely in her higher perfection, he will not deem those innocent, who, contrary to his appointment, shall venture upon her sacred offices.

The wise and tolerant spirit of the church of Christ has left ample room for those variations of opinion and differences of judgment that will prevail among beings so imperfect as men. It requires union only in essentials, and it makes nothing an essential but what is truly important. As to other things, the strong in faith are taught to bear with the weak. (13.) And the ministers of the gospel are enjoined to *speak things that become sound doctrine*, (14) and avoid *foolish questions, &c.* for these things are *unprofitable and vain*. (15) The observance of these two directions would preserve the unity of the faith in the bond of peace, provided all vanity and self-conceit, and idle fancies were laid aside.

Of the evils of schism, it will be unnecessary to say much, after what has passed, and is still passing before our eyes. Whenever the unity of the faith is destroyed, the bond of peace is also broken. The father is set in opposition to the son, and the son to the father; the mother to the daughter, and the daughter to the mother. The church and its ministers are calumniated without mercy, and without measure (16) The calm, mild and affectionate spirit of christianity is exchanged for a spirit violent, enthusiastic and uncharitable. Indeed schism is the nurse of superstition (17) and fanaticism.

(13) Rom. xiv. 1. (14) Tit. ii. 1. (15) Tit. iii. 9.

(16) Nothing but an experience of the depravity of mankind could ever make it credible, that those who profess to be vested with the sacred characters of ministers of the gospel, while they should be preaching the glad tidings of salvation to a fallen world, are uttering calumnies or using opprobrious epithets against those, that are engaged in the same cause. Whatever a man might be tempted to do on other occasions; when he stands up in the house of God, he ought to appear in the dignified character of an *Ambassador* for Christ, or a *Steward* of the mysteries of God. Here he is to teach the words of eternal life. Here he is to preach the religion of Jesus Christ, as it addresses itself to the various situations and cases of his audience. And surely that man, who descends from that dignified employment to mere scurrility or personal abuse, either does not possess, or has no sense of the sacred character. Still the Methodist preachers are remarkable for this practice. One of their Elders, it was said, at a Camp-Meeting held last summer, at Easton, called the ministers of the church *Tobacco-worms*; and so pleased did he seem to be with this newly invented term, that he used it all the way up to Wilmington. There it excited nothing but disgust even among his own society. It is with pleasure I reflect, that the church disclaim all such practices. And I avail myself of this opportunity to declare my utter abhorrence of them.—Let ministers preach the truth with dignity; let them controvert error with mildness, but let them never descend to personal invective or abuse.

(17) There appears to be in the mind of man a strong tendency to superstition. And unless this be restrained, by a considerable knowledge of God and of Providence, it will so prevail, as to become a source of great uneasiness as well as to disfigure religion. The ministers of the gospel have had to contend against this propensity, in all ages of the church. And in proportion to the learning, and true piety of the clergy, do we find the people rising above superstition. But this sad symptom of the depravity of the human race is too often humored and even promoted by sectaries. I have hard-

Sober piety is called deadness, regular morality is cried down, the most extravagant and frantic conduct is ascribed to the divine spirit, and the visions and dreams of a disordered imagination are received as revelations from God. The means of grace appointed by our Savior, are made to yield to the plans of men; the latter being deemed more effectual, because they produce more agitation and keep up a spirit of enthusiasm.

It may be supposed by some, that these things are brought to view with a malicious pleasure. The author has the most complete satisfaction of mind as to his motives. It is no delight to him to see the church of Christ torn to pieces; nay, he has no cause of sorrow equal to that which arises from her adversity. He is not so little acquainted with human nature, with the history of the church and the history of nations as not to know, that whenever the religion of Christ has been corrupted, in any country, that country has been doomed to a long night of darkness. Look at the land of Judea, where christianity came pure and genuine from its Divine Author—Look at Asia Minor, where it was propagated by his inspired apostles—in these countries it became so extremely corrupted, that the people were abandoned to the most horrid delusions, and long have they been punished by a dismal night of darkness. My only view therefore, is to point out the sin and the evils (18) of schism, that we may be guarded against them, lest our church and our land should be involved in the same awful fate. In my sanguine and bright moments, I am not without hope, that the church will keep the candle of pure religion still burning. I am confident that church principles are gaining ground, and to all human appearance there is more zeal and more piety among her members. I would therefore call upon the friends of sober piety and pure religion to stand firm in the support of that church, which amidst all the perversions and de-

ly ever in my life read a piece, that affords a more remarkable proof of this, than a letter written to Mr. Asbury, by the presiding Elder of the Delaware District. "Surely," says he, page 19, "God gave his angels charge over us. Notwithstanding the wind, when it blew at all, came immediately in a direction to bring the musquitoes; yet not one insect of the kind was seen or felt in the camp, that I heard of. The flies, so much dreaded, were lulled to rest, or removed far off, and within their prescribed limits confined, so that not so much as a single deserter was known in our camp. This day, the clouds and storms, accompanied with lightning and much rain, gathered round our camp. Restlessness and clashing, amidst contending elements, seemed to bespeak an enemy's jealousy, on account of our joy; and as if fired ambition, wrought up to the highest pitch, had summoned all its aid to assault us, weaken our confidence and destroy our hope. The rain, in abundance, fell round our camp, at a small distance off; but in that, it seemed to be forbidden to disturb us. I do not expect that if all that fell upon the encampment had been collected, it would have wet a silk handkerchief. I thought this circumstance was made a blessing to many." Here is the most astonishing superstition! Nor is this the only thing reprehensible in the piece.—The actions of men are called the works of God; and the Lord of the universe is represented as more capricious, and capable of acting with as little reason as human beings.

(18) It has been said and believed by some, that one advantage arises from schism; in its exciting the zeal and industry of the clergy of the church.—Should we admit this to be true, (which we could not, as it is to be conceived the clergy are actuated by higher motives) we must not do evil that good may come of it.

lusions of the times, retains the character of a true church of Christ. And, ye holy ministers of the blessed Jesus! let all your exertions be applied to preserve the religion of your Divine Master free from pollution, and to plant it deep in the hearts of your hearers.



FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.



Scriptural Illustrations.

EZEKIEL XXVI. 4, 5.

And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God, and it shall become a spoil to the nations.

VERY striking and instructive are the accounts of this once flourishing and famous city, as given by two modern travellers.

"This city, (Tyre) standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet Ezekiel describes, chap. 26, 27, 28. On the north side it has an old Turkish ungarrisoned castle; besides which, you see nothing here but a mere *Babel* of broken walls, pillars, vaults, &c. there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing; who seem to be preserved in this place by Divine Providence, as a visible argument, how God has fulfilled his word concerning Tyre, viz. "That it should be as the top of a rock, a place for fishers to dry their nets on."

MAUNDRELL'S *Journey from Aleppo to Jerusalem*, p. 49, ed. 1740.

"Passing by Tyre, from curiosity only, I came to be a mournful witness of the truth of that prophecy, that Tyre, the queen of nations, should be a rock for fishers to dry their nets on, Ezek. xxvi. 5. Two wretched fishermen, with miserable nets, having just given over their occupation with very little success, I engaged them, at the expense of their nets, to drag in those places where they said shell-fish might be caught, in hopes to have brought out one of the famous purple-fish. I did not succeed, but in this, I was, I believe, as lucky as the old fishers had ever been. The purple-fish at Tyre, seems to have been only a concealment of their knowledge of cochineal; as had they depended on the fish for their dye, if the whole city of Tyre applied to nothing else but fishing, they would not have colored twenty yards of cloth in a year. Much fatigued, but satisfied beyond measure with what I had seen, I arrived in perfect health, and in the gayest humor possible, at the hospitable mansion of M. Clerambaut at Sidon."

BRUCE'S TRAVELS, p. 59, *Introduction*.

MARK XV. 23.

And they gave him wine mingled with myrrh.

Myrrh is represented by Galen and Dioscorides as bitter and narcotic; it was usually given to malefactors, in order to make them less sensible of pain during execution. Apuleius, *Asin. Aur. l. 10*, says, "the criminal fortified by a beverage of myrrh, which he had before taken, withstood not only the blows, but fire itself." Frankincense was also used for the same purpose, as we learn from the Talmud. "When any one is carried to execution, they give him a grain of frankincense with wine, in order to take away his sense of pain." *Sanh. c. 6. f. 143. Messach. Semachoth, 2. 1.* St. Matthew says in this place, it was vinegar mixed with gall, which when he had tasted, he refused to drink. Commentators have supposed that by gall is meant any bitterness whatsoever, and therefore that the bitter of *myrrh* may be here implied. Or they might carry their cruelty so far, as instead of the usual potion of myrrhed wine, to offer him the nauseous draught of vinegar and gall; as is said afterwards, "they offered unto him vinegar, mocking him."

ACTS xxiii. 5.

Then said Paul, I wist not, brethren, that he was the high priest: for it is written, thou shalt not speak evil of the ruler of thy people.

Commentators have been greatly divided with respect to the precise signification of this passage. Some are of opinion that St. Paul did not really know the high priest; and therefore was not liable to the censure passed upon upon him, of having been guilty of reviling a person of so high a character. In confirmation of this, they say that the high priest did not always appear in his pontifical habit; and that the apostle might have been absent from Jerusalem when Ananias was elevated to that dignity. This indeed appears probable, considering the frequent and sudden changes in the priestly office at that period. But allowing this, the sense thus given to the passage is open to great objections; for it is plainly at variance with the context, as at the beginning of the chapter, St. Paul is expressly said to have fixed his eyes on the council when he began his apology; and in the third verse he addressed his discourse particularly to Ananias, appealing to him as his judge: and if the conjecture of the learned Selden be admitted, that Ananias sat as president in this council (though that place legally belonged to Rabbi Gamaliel, son of Simeon) his place there must have sufficiently distinguished him. Besides, how could St. Paul have made that prudent division in the council, which is mentioned in the 6th verse, unless he had been acquainted with most of the persons who composed it? To this it may be added, that he had lived a considerable time at Jerusalem, had been a disciple of Gamaliel, the president of the council, and had received a commission to persecute the christians from the sanhedrim.

Le Clerc advances a singular conjecture, bold and ingenious, no doubt, but, like most of his conjectural criticisms, more free than satisfactory. He supposes that St. Paul, when the high priest com-

manded him to be struck, was looking another way, so as not to have perceived who it was that gave the order. Now admitting this conjecture, it yet cannot be denied, but that the apostle must know that the person whom he addressed was a member of the sanhedrim; and consequently his legal judge.

They who think that St. Paul alledged this as a vindication of himself, observe that the word *eideo*, from whence *ēdein* is derived, often signifies to "acknowledge, account, or esteem," as well as simply to know: so that St. Paul's meaning, according to them, is, that he did not acknowledge Ananias for a lawful high priest; either because he had usurped that office, or had no legal right to it. But though this be granted to have been the case with regard to Ananias, yet the opinion of Doddridge appears to be just, "that Paul would not have entered on so curious and so dangerous a question, as the justice of Ananias' accession to that office." And though he might not acknowledge him to be a legal high priest, he might certainly consider him as a member of the sanhedrim; and so far, therefore, as his legal judge.

Some learned men have endeavored to vindicate the apostle, by considering these words as a prediction. This opinion has been maintained by Biscoe in his Boyle's Lectures, Dr. Doddridge, and, as it should seem, partly by Whitby. Grotius also imagines that this was the hidden meaning of St. Paul, though he does not allow that it was uttered as a prophecy. Indeed it is not probable that the apostle would appeal to such an extraordinary impulse, as that of a prophetic spirit, on this occasion; when he must be sensible that such a conduct would be more likely to irritate, than to convince his adversaries.

Another opinion, advanced by Bishop Sanderson, Limborch, and Episcopius, is, that St. Paul intended to excuse, and not to vindicate his conduct on this occasion. This notion is grounded on a different signification of the original word, which in our version is rendered "I wist not," but may be as well translated, "I was not aware," or "I did not consider;" and that it may be thus translated, see Math. xx. 22. Luke ix. 55. St. Paul, we may suppose, being somewhat incensed at the injurious treatment which he had received from the high priest, was hurried on to use such harsh terms as he could not entirely justify. He acknowledges, therefore, that he had been too hasty, and had not considered, as he ought, the reverence due to the office of high priest. This opinion seems to be the best, as it is attended with less difficulty than the others: nor does it at all detract from the character of the apostle, whose readiness to apologize for a hasty expression shows the nobleness of his mind.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

TO THE EDITOR.

SIR,

THE following excellent observations on christian faith, were written by the learned Archbishop WAKE to a young lady, and are I think highly deserving a place in your sound and valuable publication.

I am, &c.

MINIMUS.

Archbishop Wake on Faith.

THERE is scarce any duty which has been so obscured in the writings of learned men as this. I will not enter here into any of their disputes, but briefly say what I think fit for your practice and performance of it.

You are infallibly to *believe* what God has promised; especially that he will give pardon of sin, and everlasting salvation to all humble and repenting sinners: and for what refers to your own particular, you are confidently to rely upon his word, that if you perform your part, Christ will never fail in his: and therefore you ought to fulfil those duties which he commands, and to which alone this promise of reward is given.

It is a question which my little experience lets me know, does oftentimes trouble very good men, that certainly their faith in this last instance is not right, because they still find it accompanied with fears and doubts of their own salvation. But, madam, you must consider that the faith which God requires in this manner, is only this, that he will certainly reward all those that believe in him, and obey his commandments: this we are undoubtedly to assent to.— But now for the particular application of this faith to ourselves, that deserves no more of our assent, nor can indeed warrantably have it, than what is founded on the serious consideration of our own performances. Now, though our consciences bearing witness to our sincerity, may give us great cause to hope we are in a state of salvation, yet it is no part of any man's faith undoubtedly to believe it. Nay rather some degree of fear and trembling mixed with it, may be a good means to secure us in our duty; whilst a consistent dependence is very often ill grounded, and may create such a negligence as will certainly ruin us.

Let your endeavor therefore be to fulfil God's commands, to repent as often as you fail in it, and to hope for pardon and acceptance of him. Infinite reason you have for all this; and this will be sufficient for your present comfort, and for your future acceptance.

But if still, either the greatness of the danger, or glory of the reward; either your desires of becoming better, or true and humble sense of your own unworthiness (which is almost the perpetual case of the best persons) keep your soul under awe, and a concern, and will not suffer you to rise up to that confidence which some men, I fear unwarrantably, *themselves* pretend to; I am sure unwarrantably require of *others*; assure yourself, that whilst you firmly acquiesce in the general belief that God will reward all them that love

him ; and doubt of yourself only, because you fear whether you do this so well as you ought ; this doubting shall prepare you to receive the reward of your humility ; but never bring you in danger of any punishment for your infidelity.



The Doctrine of the Lutheran Churches on the Five Points.

[From Dr. HEYLIN's *Quinquarticular History*, reprinted in the Collection of his Tracts, folio, 1681.]

I SHALL lay down the doctrine of the Lutheran churches in the said Five Points, extracted faithfully out of the *Augustan Confession*, with the addition of one clause only to the first article (the makers of the Confession declining purposely the point of *Predestination*) out of the writings of *Melancthon*, and other learned men of the same persuasion. Now the doctrine of the said churches so delivered is this that followeth, viz.

1. *Of Divine Predestination.*

After the miserable fall of *Adam*, all men which were to be begotten, according to the common course of nature, were involved in the guilt of original sin, by which they are obnoxious to the wrath of God, and everlasting damnation : [In which estate they had remained, but that God, beholding all mankind in this wretched condition, was pleased to make a general conditional decree of *Predestination*, under the condition of faith and perseverance ; and a special absolute decree of electing those to life, whom he foresaw would believe, and persevere under the means and aids of grace, faith, and perseverance ; and a special absolute decree of condemning them whom he foresaw to abide impenitent in their sins.*]

2. *Of the Merit and Efficacy of Christ's Death.*

The Son of God, who is the word, assumed our human nature in the womb of the virgin, and being very God and very man, he truly suffered, was crucified, dead and buried,* to reconcile his Father to us, and to be the sacrifice not only for original sin, but also for all the actual sins of men.

A great part of St. *Paul's* Epistle to the *Hebrews* is spent in the proving of this point, that only the sacrifice or oblation made by Christ, procured for others reconciliation and remission of sins, inculcating that the Levitical sacrifices were year by year to be reiterated, and renewed, because they could not take away sins, but that satisfaction once for all was made by the sacrifice of Christ for the sins of all men.

3. *Of Man's Will in the State of depraved Nature.*

The will of man retains a freedom in actions of civil justice, and making election of such things as are under the same pretension of of natural reason, but hath no power without the special assistance of the Holy Ghost to attain unto spiritual righteousness, according to the saying of the apostle : *That the natural man perceiveth not the things which are of the spirit of God.* And that of Christ our Sav-

Appel. Evang. cap. 4.

ior, *Without me ye can do nothing.* And therefore the *Pelagians* are to be condemned, who teach that man is able by the mere strength of nature, not only to love God above all things, but also to fulfil the law, according to the substance of the acts thereof.

4. Of Conversion, and the manner of it.

The righteousness which is effected in us by the operation and assistance of the Holy Ghost, we receive by yielding our assent to the word of God: according to that of St. Augustine, in the third book of his *Hypognosticks*, in which he grants a freedom of the will to all which have the use of reason, not that they are thereby able either to begin or go through with any thing in the things of God, without God's assistance, but only in the affairs of this present life, whether good or evil.

5. Of falling after Grace received.

Remission of sins is not to be desired in such who after baptism fall into sins, at what time soever they are converted, and the church is bound to confer the benefit of absolution upon all such as return unto repentance. And therefore as we condemn the *Novatian Heretics*, refusing the benefit of absolution unto those who having after baptism lapsed into sin, gave public signs of their repentance; so we condemn the Anabaptists, who teach, that a man once justified can by no means lose the Holy Ghost; as also those who think that men may have so great a measure of perfection in this present life, that they cannot fall again into sin.

Such is the doctrine of the Lutheran Churches, agreed on in the famous *Augustan Confession*, so called, because presented and avowed at the Diet of Augsburg in 1530, confirmed after many strugglings on the one side, and oppositions on the other, by Charles the fifth, in a general assembly of the estates of the empire holden at Passau, anno 1552, and afterwards more fully in another diet held at Augsburg, anno 1555. A confession generally entertained not only in the whole kingdoms of Denmark, Norway, and Sweden, but also in Prussia, and some parts of Poland, and all the Protestant churches of High Germany: neither the rigid Lutherans nor the Calvinians themselves, being otherwise tolerated in the empire, than as they shroud themselves under the patronage and shelter of this confession.

On Baptism, against the Quakers.

TO THE EDITOR OF THE ORTHODOX CHURCHMAN'S MAGAZINE.

SIR,

I WAS truly astonished a few days ago on accidentally taking up "*Barclay's Apology for the Quakers*," to find the words of St. Paul with regard to *Baptism*, so completely perverted. Indeed I never saw a greater perversion of any meaning in my life. I had intended, at the time I saw the above, to have troubled you with a few remarks on the subject, but I could find no opportunity. However, I have again been led to revert to the sensation I experienced

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on reading Barclay, by taking up a small publication by a Mr. Tuke, where he joins Barclay in the triumphant exclamation, that "St. Paul thanks God he baptized so *few*." Should the humble attempt I am about to make of the explanation of the real meaning of St. Paul in these words be deemed worthy of your acceptance, I will trouble you more largely, in an extensive view of some of the more peculiar tenets of the sect now under consideration, as I have by me much matter for such purpose. As to St. Paul's words now in question, they are as palpable as the sun at noon-day; they are these: "I thank God that I baptized *none of you*, but Crispus and Gaius, (mark the *following verse*, which, though *absolutely necessary to complete the sentence*, I in vain endeavored to discover in the quotations of the above *candid* authors;) LEST any should say, I have baptized in *mine own name*." Nothing can be plainer than the cause of the Apostle's exclamation.

Baptism in the name of Christ should have made such Christ's disciples; but we find there were contentions amongst those whom St. Paul addresses; and they said, "I am of Paul; I am of Cephas; I am of Apollos; and I of Christ." "Is Christ divided? (exclaims the Apostle), was Paul crucified for you? and were you baptized in the name of Paul?" Well might St. Paul cry out, "he thanked God he baptized none of THEM, but Crispus and Gaius; lest they should (perverting the intention of such an holy institution) say, he had arrogated to himself the honor of baptizing in his *OWN NAME*." Now Crispus and Gaius were *good, devout* men, as we find, Acts xviii. 8. "Crispus, the chief ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians fearing, believed, and *were baptised*." Also we find, Romans xvi. 23, "Gaius (St. Paul, speaking of him, saith), mine host, and of the whole church, saluteth you." So here we see clearly established, that St. Paul rejoiced, not because he had baptized *so few in NUMBER*, but that he only had baptized sound and *worthy members*, such as Crispus and Gaius. He adds, "I baptized also the household of Stephanus," of whom we read, xvi. 15, of his Epistle to the Corinthians, "Ye know the house of *Stephanus*, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." St. Paul is endeavoring to free his conscience from the recollection of having baptized any unworthy persons (any of them ["*of you*,"] who were contentious, and who, by their ill conduct, would have disgraced the religion they had been baptized in,) and gladly enumerates such pious Christians as he names in his epistle. The recollection of THEIR BAPTISM was a pleasure to him; and well it might: his labors were so well bestowed, such good fruits followed. We read in the sequel, that St. Paul very naturally, after having mentioned so few he had baptized, adds, "that Christ sent *me*, not to baptize, but to preach the Gospel." But here is nothing to forbid the use of baptism; because St. Paul, by his superior call to the ministry, was so eminently endowed to "preach the Gospel," and convert nations, to *make a due preparation for baptism*, which when happily effected, the mere outward rite would be performed by some one less qualified than he was, with the astonishing gifts of the Holy Ghost; be-

cause his time and talents were so peculiarly precious in the exercise of the Gospel ministry, that he could not stay at all times to perform the ceremony of baptism (a ceremony it became him, and every one, to enforce and undergo, "that all righteousness might thereby be fulfilled"); are we to conclude he meant to forbid or discountenance its use? Nothing of such a nature is, by any means, warranted by the passage in question. When St. Paul thanks God "he had baptized none but *good men*," he certainly thanked God he *had baptized them*: but he is "glad" to have "not" baptized such as were unfit to receive this holy sacrament. For why? Not (as the Quakers force their construction) that baptism is a matter of no importance, or was a thing which was better omitted; but LEST they should say, "he had baptized in *his own name*; lest they whom he had baptized in the name of *Jesus Christ*, should say, he had baptized in the name of *Paul*." And can we wonder at *such rejoicing* in the mind of the holy Apostle? *Would he not have rejoiced fourfold could he have said, "He thanked God he had baptized them all, as well as Gaius and Crispus."* Let any one candidly peruse the different passages, and answer this question in the negative, if he can!

I could bring a whole host of facts from scripture of the divine institution and command of baptism; but I will only add one at this time, promising to continue the subject, and many others, particularly the "Lord's Supper," should I have encouragement by seeing this have a place in your very excellent Magazine.

The society of Quakers rest their defence for the disuse of water baptism, very strongly on the words of our Savior to his disciples: "John truly baptized you with water; but ye shall be baptized with the Holy Ghost." Acts, i. 15. Likewise they quote the same language from the mouth of John: but are we, for a moment, to conclude, that because Christ had the superior power of baptizing with the Holy Ghost, which John had not, therefore baptizing with water was to be discontinued? Our Savior and John clearly allude to the superior power and efficacy of the baptism of the former, but by no means intend to supersede the baptism of the latter. John describes the grand and sublime effect of Christ's baptism with the Holy Ghost; this baptism was not in *his power*. He that was to come, was mightier than he, and was to be endued with much greater authority. John could minister the baptism with water *only*; the blessed gift of the Holy Ghost belonging to Christ the Messiah. And thus, when Christ himself addresses his disciples in the words I have transcribed, he intends merely to convey the idea I have mentioned, of his superior power and efficacy to John. Now were there any doubt remaining of such being the intention of our blessed Lord, I have only to shew that my explanation *exactly accords* with that of our Savior's immediate follower and disciple, Peter; and whoever will attentively and impartially examine the part I am about to bring forward, must be convinced, unless wilfully blind to conviction, that baptism with the *Holy Ghost*, and with *water*, are entirely distinct, and as such are spoken of in the scriptures. I wish to premise, we must all agree, Christ's immediate followers must have clearly understood his meaning and intention when he addressed them as I

have already shown. Now we find Peter calling for water, elementary water, to *baptize even such as had received the Holy Ghost*; for "thus," thought he, no doubt, "it becometh us to fulfil all righteousness." We read in the Acts of the Apostles, that "as Peter was preaching before Cornelius and "his kinsmen and near friends," "while he yet spake, the Holy Ghost fell on all them which heard the word, and they "spake with tongues, and magnified God."—"Then answered Peter, Can any man forbid WATER, that these should not be baptized, which *have received the Holy Ghost*, as well as we?" "And he commanded them to be baptized in the name of the Lord." Now we find from Peter's own relation of his thus preaching before Cornelius, that "the Holy Ghost, which fell on them as on the apostles at the beginning," was the effect alluded to of Christ's superior power and efficacy, as conveying his word to his disciples; for, (continues Peter) "*then remembered I the word of the Lord*, how that he said, John, indeed, baptized with water, but ye shall be baptized with the Holy Ghost." So then, those who heard Peter preach were *completely endued* with the baptism of the Holy Ghost, as spoken of by our Savior; and yet we find Peter baptized *even such* with water; proving, beyond all power of contradiction, that baptism of the *Holy Ghost does not supercede that of water*. I here take my leave for the present, as I am loth to take up more room in your publication than the present will occupy; but repeat, that should you be inclined to encourage me, I will, from time to time, trouble you on this and other subjects, intimately connected with the present. I close this letter on baptism in the words of the great and learned Bishop Taylor, who, speaking of baptism, says, "No tradition is more universal, no not of scripture itself; no words are plainer, no not the ten commandments; and if any suspicion can be super-induced by any jealous or less discerning person, it will need no other refutation but to turn his eyes to those lights, by which himself sees scripture to be the word of God, and the ten commandments to be the declaration of his will." I am yours, &c.

19th APRIL, 1806.

SCRUTATOR.

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*A Survey of the Seven Churches of Asia, as they now lie
in their ruins.*

[From Travels in the East, by THOMAS SMITH, B. D. Fellow of Magdalen College, Oxford. 8vo. 1678.]

THE curious surveys every where extant of Bethlehem, Nazareth, and Jerusalem, places so famous for the birth, education, and sufferings of our blessed Savior, (which are owing to the industry, and learning, and curiosity of devout pilgrims, who, from the first ages of christianity to this present, not without the design of Providence, as I verily believe, have visited Mount Calvary and the Holy Sepulchre) suffer us not to be unacquainted with their situation and state: every one who has but the least gust for antiquity, or history, or travel, or insight into books, greedily catching at such relations. But a sadder fate seemed to hang over the *Seven Churches of Asia*, founded by the Apostles, and to which the eternal Son of

God vouchsafed to send those epistles recorded in the book of the Revelation of St. John, which, by the unpardonable carelessness of the Greeks, (unless that horrid stupidity into which their slavery has cast them, may plead some excuse herein) have lain so long neglected; they giving us no account of their ruins; and the Western Christians either not caring or not daring to visit them. The English gentlemen who live in Smyrna, out of a pious zeal, and a justly commendable curiosity, some few years since were the first who made a voyage thither, to see the remainders of that magnificence, for which those cities were so renowned in the histories of ancient times.

During my stay at Smyrna, where I arrived about the middle of February, 1670, from Constantinople, in order to get a safe passage for Christendom in our fleet of merchant ships, then lading at that place, I was seized with the same curiosity. But an opportunity did not so easily present itself: the waters were not then quite down, and the plains in several places scarce passable; besides, I wanted company, which is highly necessary in those countries, both for security and convenience; having had sad experience by my travels in other parts of Turkey, of the difficulties and hazards of such voyages.

But our ships not departing till July following, the love and respect I had to antiquity, and to the memory of those churches, once so famous, made me not only forget, but despise danger: and it happened very luckily that three worthy English gentlemen had taken up the same resolution, and would risk it too. The spring was now advanced, and we were to set out with all convenient speed, before the heats increased and grew excessive; and for our better safety we hired two stout and honest Janizaries, well known to our nation; two Armenian christians, a cook, and three grooms to look to our horses: in all, twelve of us. Which number was but necessary; for at that time of the year when there is grass in the fields for their horses, the roads are infested with robbers, in strong and numerous parties, well mounted and armed, who take all advantages of assaulting passengers, and kill first and rob afterwards: sometimes coming twenty or thirty days journey out of the mountains of Cilicia, and from Georgia, to the furthestmost provinces of the Lesser Asia, lying toward the Archipelago, for this purpose.

April the third, 1671, we set out from Smyrna, and went about to the northern side of the bay, which runs in a good way to the northeast, riding for several hours near the shore, under the rocky mountains of Gordilen, which, with the opposite mountain, Mimas, there being high hills also to the east, makes the haven so secure for ships, which lie, as it were, land-locked. Our way lay northward, and somewhat to the west. For that we might the better observe the turnings and windings of our journey, and the bearings of places, we took a sea compass with us. Leaving Menamen, which I suppose is the Temnos of the ancients, on the right hand, a town well situated, and considerable for the trade of dimity and scamity, we rode down to the river Hermus, not far distant from it (having in our way a very pleasant prospect of rich plains and meadows) where we arrived, after six hours and a half.

Hermus hath its rise in the greater Phrygia ; and passing through Lydia and Æolis, pours its waters into the bay of Smyrna, over against Surlaw (famous for its hot waters, mentioned by Strabo under the name of *thermà udata*, and much frequented by Turks and Greeks, in the summer time) and not far from Foggia-Vecchia, the Phocœa of the ancients, where the Athenians first settled a colony.

The channel as wide as the Thames at Windsor, and deep withal, and not being fordable thereabouts, we were ferried over it, the current being somewhat strong.

We rode along the banks of it towards Chiausky, situated about a mile from it, where we made our first *conac* or night's lodging, having travelled this day about eight hours.

On the 4th, our day's travel was almost ten hours ; our way lying still northward.

On the 5th, having rode through a wood for half an hour, we got into the plain of Pergamus, a most delightful and fruitful plain, several parts of it ploughed up ; the rest yielding excellent pasturage. It extends itself to a very considerable length to the south-east ; in some places about five miles over. On the north-west of the plain we left the river Cetius, which hath but a very small channel, and the Caicus to the southward of it ; which we passed over at a mile distance from the city, on a stone bridge of thirteen arches, the city lying to the north-west of it, where we arrived after four hours.

The Caicus runs with a very smooth stream ; the channel about half the breadth of Hermus, but very apt to overflow its low banks on the descent of rain, and the melting of the snow upon the mountains, which makes those plains to be scarce passable for some time of the year. It runs into the bay not far from Elda, a city of Æolis, (from whence it hath its denomination) called by the Turks *Ayasman*, on the western side of it, the scale of Pergamus ; from which it may be distant about twelve or fourteen miles : this river separating Mysia from Æolis.

PERGAMUS.

PERGAMUS, the chief city of Mysia Hellespontica, (called by the Turks with a very little variation, Bergamo,) is about sixty-four miles from Smyrna, N. N. W. It lies under a very high and steep hill, by which it is sufficiently secured from the cold northern blasts. On the top of it is a castle, built according to the old way of fortification, which the Turks in a manner neglect, it being without any manner of artillery, or other provisions of war ; they being altogether free from the fears of having an enemy in those parts.

From the castle there runs down eastward a good part of the hill, a stone wall ; at the end of which are some ruins of a fortification, that seems to have been built for the security of it that way. The ancient stone buildings, now the ordinary dwelling-houses of the Turks, still continue in several streets : the city, by this means, retaining somewhat of its former glory, amidst those many and vast ruins that lie about it, contrary to the fate of other churches ; most of whose ancient structures are wholly ruined, and pitiful Turkish houses, built of earth baked in the sun, and beggarly cottages, raised upon their foundations.

We went first to see the ruins of a palace (as it is judged to be) which lie in a street to the east part of the city; where we found five pillars of polished marble, of about seven yards in length, the chapiters curiously wrought, in a line equally distant: and, furthermore, there being a larger space between two other pillars, all which serve now only as so many props to support a wall that is built close to them. They are confronted on the other side of the street with other pillars of the same make, but whose chapiters are broken; two lying along upon the ground.

More eastward, toward the plain, lie very famous ruins of a church dedicated to St. John, built of brick; about fifty-six paces in length, and in breadth thirty-two; the walls of a very great height, two rows of windows on each side. Several pillars fixed within the body of the church, but broken off, and wanting much of their due height; the Turks not willing to be at any pains to clear the earth where they are fixed, and the broken pieces serving their purpose as well; which is to place them at the extremities of their graves; abundance of which we found in their burying places in our travels wherever we came. Under the east end, a large vault. On each side of the church is a round building, the one exactly agreeing with the other. The doors very high; opposite to which is a great nichio, or cavity in the wall; a vault underneath, sustained by a great pillar; the foundation strengthened by several arches and pillars; it is eighteen of my paces in diameter within; the walls very thick.

In the upper part of the city is the rivulet Selinus, whose stream is very swift, running towards the south-east, into the Caicus; over which are built several stone bridges; some with two, some with three arches. By the stream, not far from the great church, part of a wall is yet standing of about ninety paces.

On the other side of Selinus is a very handsome and large church, formerly called Sancta Sophia, into which you ascend by several stone stairs; now polluted by the Turks, and made a mosque. We observed a passage under ground from the castle to the Selinus, by which they supplied themselves with water. Along the side of a hill from the south-west, are the remainders of an aqueduct.

On a hill, to the west of the city, we met with several vast ruins, with six great arches over a water, which seems to have been formerly a common sewer; and south of this another range of six arches more, with two large rooms. The former of these ruins the Turks call Kizserai, or the Women's Seraglio; telling us that anciently they were kept there: accommodating, according to their rude conception of things, who have not the least knowledge of antiquity, the customs of former ages to the practice of their Emperor at Constantinople, and fancying them to have been the very same.

More southward is another great ruined building, with arches, situated pleasantly upon a hill; from whence we had a good prospect of the city and the neighboring plain; hard by which is a theatre that opens to the south; the marks of the steps still remaining. In the declivity of which, almost at the bottom, is a marble stone, about seven spans in length, and two in breadth, with this inscription, HERAKLES. On the opposite side a marble statue, about two or three feet in the rubbish, which we caused to be removed by

a poor christian, this being the only way to preserve it ; the Turks being such professed enemies to all human figures, whether painted or in mosaic, or wrought in brass or marble, that it would quickly be defaced and broken if it appeared above ground. As we walked in the streets, we observed several vaults almost every where.

The state of the christians here is very sad and deplorable, there being not above fifteen families of them : their chief employment is gardening, by which they make a shift to get a little money to pay their *herache*, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad miserable life. They have one church dedicated to St. Theodore, the bishop of Smyrna, under whose jurisdiction they are, taking care to send a priest to officiate among them.

Having satisfied ourselves with the view of Pergamus, on Thursday the 6th, about sun-rise, we set forward in our journey toward Thyatira, our way lying almost due east, repassing the Cetius and Caicus ; which last we forded at about two miles distant from the city.

On the seventh, from Bak-hair, after four hours, we came to a village, called Mader-kuy, seated on a little hill, under which runs a little river, which loseth its waters in the Hermus. In the plain before it we saw several pillars (about forty or fifty) some fixed in the ground and others lying upon the grass : no other ruins being near. From this village to Thyatira in one hour.

THYATIRA.

THYATIRA, (called by the Turks Akhifar, or the white castle) a city of Lydia, is distant from Pergamus about forty-eight miles, almost south-east ; situated in a spacious plain, about two miles and a half in compass. Very few of the ancient buildings remain here ; one we saw, which seems to have been a market place, having six pillars sunk very low in the ground, about four spans only left above. We could not find any ruins of churches ; and enquiring of the Turks about it, they told us there were several great buildings of stone under ground ; which we were very apt to believe, from what we had observed in other places, where digging somewhat deep, they met with strong foundations, that, without all question, have formerly supported great buildings ; but the descriptions of the ancients, and the several inscriptions that we found there, put it out of doubt that this is the true Thyatira : though the Greeks, who are prodigiously ignorant of their own antiquities, take Tyreh, a town twenty-five miles to the south-east of Ephesus, to be the place, being deceived by the nearness of the sound the one has with the other : upon the same weak pretence as they have mistaken hitherto Laotik, a town not far from Ancyra, (Angury, the Turks call it) in Galatia, for Laodicea ; when we have most authentic proofs, that it is placed near to the river Lycus, and not far from Hyerapolis. Several inscriptions were found, which mentioned the name of the city—Thyatira.

I find, by several inscriptions, that the inhabitants of this city, as well as those of Ephesus, were, in the times of heathenism, great votaries and worshippers of the goddess Diana. In the corner of a street, near a fountain, upon a broken stone put into a wall, is the

following inscription :—*To DIANA, goddess of the mountains.*—And in the burying place of the Turks (who always bury their dead out of town, and near the high way, except their emperors and their relations, or some great men, as Bassas, or others, who have merited well by their services of the empire, who have the privilege to be buried in cities, as Constantinople, Adrianople, or Prusia, near the mosques, or chanes, in their own ground, which they had purchased) to the north-west of the city, where there are a great many stately pillars, which were designed to another use, is a very fair stone, erected to the honor of one of her priestesses, *Ulpia Marcella*, by the senate and people.

This city has a very great convenience of water, which streams in every street, flowing from a neighboring hill to the eastward of it, about a mile off; there being above three thousand five hundred pipes, if the Turks may be credited, to convey it to every part of it. It is populous, inhabited most by Turks, who have eight mosques here, few christians residing among them; those Armenians we found there being strangers, who came there to sell shashes, handkerchiefs, &c. which they bring out of Persia. They are maintained chiefly by the trade of cotton wool, which they send to Smyrna, for which commodity Thyatira is very considerable. On the 8th we left Thyatira.

In our way we repassed the Hermus, over a large stone bridge, that seems to have been built of late years; and after two hours and a half, passing through a village, called Jarosh-kuy, that lies about two miles on this side, we arrived at Sardes, having been eleven hours on horseback: our way all along from Thyatira lying almost due south.

SARDES.

SARDES (retaining somewhat of its name still, though nothing of its ancient glory, being called by the Turks Sart) is situated at the foot of the famous mountain Tmolus; on the north side of it, having a spacious and delightful plain before it, watered with several streams, that flow from the neighboring hill to the south east, and with the Pactolus, arising from the same, on the east, and increasing with its waters the stream of Hermus, into which it runs; is now a very pitiful and beggarly village, the houses few and mean; but, for the accommodation of travellers, it being the road for the caravans that come out of Persia to Smyrna with silk, there is a large chane built in it, as is usual in most towns that are near such public roads, or have any thing of trade, where we took up our quarters; the Turks refusing to admit us into their houses and lodge us, hearing from our Janizaries that we were *Franks*. The inhabitants are for the most part shepherds, who look to those numerous flocks and herds which feed in the plains.

To the southward of the town, at the bottom of a little hill, the castle lying eastward of them, are very considerable ruins still remaining, which quickly put us in mind of what Sardes was, before earthquakes and war had caused those horrid desolations here; there being six pillars standing, of about seven yards in compass, and about ten in height; besides several vast stones, of which the other

pillars that are thrown down were made, one placed upon the other, and so exactly closed in those that stand, as if they were one entire piece, now lying by in a confused heap; the first row of pillars supporting huge massy stones that lie upon them.

From hence we went up to the castle, which lies eastward; the ascent very steep, in some places almost perpendicular; so that we were forced to take a great compass about to gain the top of the hill whereon it stands; easy enough to be undermined, having no rock to support it; but what might be as well impregnable for its strength as inaccessible for its height, in former ages. Within the castle we found an inscription upon the chapter of a pillar, by which it appears, that it was erected in honor of Tiberius the emperor, whom Sardes ought to acknowledge as a second founder; he having taken care to repair the breaches caused by an earthquake, and having given it the form of a city again, as Strabo has recorded.

Easterly of the castle lie the ruins of a great church; and north of them other vast ruins, the walls still remaining of a very considerable length, with several divisions and apartments; all which take up a great compass of ground. Whether it was the chief seat of the governor, or the public court of justice, or the place where the citizens used to converse, at this distance of time, and in so great a confusion wherein it is involved, is difficult to conjecture: but whatever it was when it stood, it must needs have been very stately and glorious. We met with other ruins all along this tract, which made us quickly conclude that the greatest part of the city lay that way.

The Turks have a mosque, which was formerly a christian church, at the entrance of which are several curious pillars of polished marble. Some few christians there are who live among them, working in gardens, and doing such like drudgery; but who have neither church nor priest to assist them, and administer the holy sacraments to them: into such a sad and miserable condition is this once glorious city and church of Sardes, the metropolis of Lydia, now reduced.

On the 10th we set out from Sardes, and arrived at Philadelphia.

[To be concluded in our next.]

Letters between Dr. Beattie and Bishop Porteus.

[From Sir William Forbes's life of Dr. Beattie.]

DR. BEATTIE TO THE REV. DR. PORTEUS.

PETERHEAD, 4th August, 1774.

I HAVE made many efforts to express, in something like adequate language, my grateful sense of the honor done me by the Right Reverend Prelate* who makes me the offer conveyed to me in your most friendly letter of the 24th July. But every new effort

* Dr. Thomas, then Bishop of Winchester, had offered Dr. Beattie, through Dr. Porteus, a living of 500l. a year, if he chose to enter into the ministry of the Church of England. A similar offer had before been made to him by Dr. Drummond, Archbishop of York, which, for the reasons stated in the above letter, he declined.

serves only to convince me, more and more, how unequal I am to the task.

When I consider the extraordinary reception which my weak endeavors in the cause of truth have met with, and compare the greatness of my success, with the insignificance of my merit, what reasons have I not to be thankful and humble! to be ashamed that I have done so little public service, and to regret that so little *is in my power*! to rouse every power of my nature to purposes of benevolent tendency, in order to justify, by my intentions at least, the unexampled generosity of my benefactors!

My religious opinions would, no doubt, if I were to declare them, sufficiently account for, and vindicate, my becoming a member of the church of England; and I flatter myself, that my studies, way of life, and habits of thinking, have always been such as would not disqualify me for an ecclesiastical profession. If I were to become a clergyman, the church of England would certainly be my choice, as I think, that, in regard to church government and church service, it has many great and peculiar advantages. And I am so far from having any natural disinclination to holy orders, that I have several times, at different periods of my life, been disposed to enter into them, and have directed my studies accordingly. Various accidents however prevented me; some of them pretty remarkable, and such as I think I might, without presumption, ascribe to a particular interposition of Providence.

The offer now made me, is great and generous beyond all expectation. I am well aware of all the advantages and honors that would attend my accepting, and yet, I find myself obliged, in conscience, to decline it; as I lately did another of the same kind, (though not so considerable) that was made me on the part of another English gentleman. The reasons which did then, and do now, determine me, I beg leave, sir, briefly to lay before you.

I wrote the "Essay on Truth" with the certain prospect of raising many enemies, with very faint hopes of attracting the public attention, and without any views of advancing my fortune. I published it, however, because I thought it might probably do a little good, bringing to nought, or at least lessening the reputation of that wretched system of sceptical philosophy, which had made a most alarming progress, and done incredible mischief to this country.—My enemies have been at great pains to represent my views, in that publication, as very different: and that my principle, or only motive was, to make a book, and if possible, to raise myself higher in the world. So that, if I were now to accept preferment in the church, I should be apprehensive, that I might strengthen the hands of the gainsayer, and give the world some ground to believe, that my love of truth was not quite so ardent, or so pure, as I had pretended.

Besides, might it not have the appearance of levity and insincerity, and by some, be construed into a want of principle, if I were at these years (for I am now thirty-eight) to make such an important change in my way of life, and to quit, with no other *apparent* motive, than that of bettering my circumstances, that church of which I have hitherto been a member? If my book has any tendency to do good, as I flatter myself it has, I would not for the wealth of the In-

dies, do any thing to counteract that tendency; and I am afraid that tendency might in some measure be counteracted, (at least in this country) if I were to give the adversary the least ground to charge me with inconsistency. It is true, that the force of my reasonings cannot be *really* affected by my character; truth is truth, whoever be the speaker: but even truth itself becomes less respectable, when spoken, or supposed to be spoken, by insincere lips.

It has also been hinted to me, by several persons of very sound judgment, that what I have written, or may hereafter write, in favor of religion, has a chance of being more attended to, if I continue a layman, than if I were to become a clergyman. Nor am I without apprehensions, (though some of my friends think them ill-founded) that, from entering so late in life, and from so remote a province, into the church of England, some degree of ungracefulness, particularly in pronunciation, might adhere to my performances in public, sufficient to render them less pleasing, and consequently less useful.

Most of these reasons were repeatedly urged upon me during my stay in England, last summer; and I freely own, that the more I consider them, the more weight they seem to have. And from the peculiar manner in which the king has been graciously pleased to distinguish me, and from other circumstances, I have some ground to presume that it is his Majesty's pleasure, that I should continue where I am, and employ my leisure hours in prosecuting the studies I have begun. This I can find time to do more effectually in Scotland than in England, and in Aberdeen than in Edinburgh; which by the bye, was one of the chief reasons for declining the Edinburgh professorship. The business of my professorship here, is indeed toilsome: but I have, by fourteen years practice, made myself so much master of it, that it now requires little mental labor; and our long summer vacation of seven months, leaves me at my own disposal, for the greatest and best part of the year: a situation favorable to literary projects, and now become necessary to my health.

Soon after my return home in autumn last, I had occasion to write to the archbishop of York, on this subject. I specified my reasons for giving up all thoughts of church preferment; and his grace was pleased to approve of them; nay he condescended so far as to say they did me honor. I told his grace, moreover, that I had already given a great deal of trouble to my noble and generous patrons in England, and could not think of being any longer a burden to them, now that his majesty had so graciously and so generously made for me a provision equal to my wishes, and such as puts it in my power to obtain, in Scotland, every convenience of life, to which I have any title, or any inclination to aspire.

I must, therefore, make it my request to you, that you would present my humble respects, and most thankful acknowledgments, to the eminent person, at whose desire you wrote your last letter, (whose name I hope you will not be under the necessity of concealing from me) and assure him, that, though I have taken the liberty to decline his generous offer, I shall, to the last hour of my life, preserve a most grateful remembrance of the honor he has condescended to confer upon me; and, to prove myself not altogether unwor-

thy of his goodness, shall employ that health and leisure which Providence may hereafter afford me, in opposing infidelity, heresy, and error, and in promoting sound literature and christian truth to the utmost of my power.

THE BISHOP OF CHESTER (DR. PORTEUS) TO DR. BEATTIE.

HUNTON, November 28th, 1777.

DURING our stay here, Dr. Robertson's "History of America" has been part of our evening's amusement. He is, without dispute, a very judicious compiler, and very elegant writer, and seems to have taken great pains in this work to collect all the information that could possibly be obtained from books and manuscripts, of which he has consulted a considerable number. Of these, some of the most curious were communicated to him by my friend Lord Grantham, ambassador at Madrid, and his chaplain, Mr. Waddilove. But still the grand source of original information was not opened to him; I mean the letters and papers written to the Spanish court by the first conquerors of America, and all the authentic documents relative to that transaction, which were collected by Philip the second, and deposited amongst the archives of the Spanish monarchy, at a place called Simanca, near Valladolid, above a hundred miles from Madrid. To these he could obtain no access; and till these are produced to the world, I shall never suppose that we have any history of South America, that can be absolutely relied upon. As far, however, as Dr. Robertson's materials go, he has set them off to the best advantage, and has enlightened them by many ingenious and useful observations on the natural and moral history of the aborigines of that country. He has, however, I think, missed some opportunities, which this part of his work threw in his way, of drawing a comparison between the state of the savage and of the christian world. He attributes the difference between them solely to the improvements of civil society. I am of opinion, that the gospel has had a large share in this happy change; and it would have been of infinite service to religion, to have had all its beneficial consequences set forth by so fine a pen as Dr. Robertson's. Such incidental arguments, in favor of religion, interspersed occasionally in works of acknowledged merit and reputation, are perhaps of more general use than professed defences of it. The enemies of christianity have long taken this method of undermining it; and its friends therefore should not be backward in taking the same means to recommend it. Mr. Gibbon and the Abbé Raynal have more especially distinguished themselves by this species of hostility; for which reason I am sorry that Dr. Robertson has paid them both such high compliments as he has done.

I hear of nothing new and important in the literary world, that is likely to make its appearance this winter, except a new translation of Isaiah, by bishop Lowth: of which the public has raised its expectations very high, from the known abilities and learning of the author. This, I believe, is in very great forwardness. There is also an edition of "Strabo," by Mr. Falkner, a gentleman of Chester, every way equal to the undertaking, which is pretty far advanced.

Archbishop Markham shewed me the other day, a collation for him, of a manuscript in the Escorial, made under the direction of Canonico Bayer, and procured by the assistance of Lord Grantham.

POETRY.

[Original in the Connecticut Herald
of August 11.]

LINES

*Written in a country Burial Place, in
Scituate, Massachusetts.*

AURORA paints the orient skies
with light,
With rosy pencil tinges every cloud,
Unfolds her gates upon the rear of
NIGHT,
And strips the mountains of his sa-
ble shroud.

The conscious stars conceal their
twinkling fires,
Night's waning empress turns more
sickly pale,
Her votary the whizzing bat retires,
The owl suspends her harsh com-
plaining tale.

The lark awakes and tunes his matin
song,
And all the sylvan warblers join the
theme,
The whistling plowman drives his
team along,
And sportive swans sail stately
down the stream.

Adieu, dull couch! for nature more
can please,
While o'er her rich-enamell'd breast
I stray,
Inhaling sweets which freight the
balmy breeze,
Stolen in kisses from the cheek of
May.

The peach-bloom in the breathing
zephyr plays,
And shakes soft odours from its sil-
ken leaves,
The apple too a silver garb displays,
Whence morning's breath a rich
perfume receives.

Here let me stray, adown this mossy
ridge,
Observe yon streamlet o'er the peb-
bles creep,
Pass o'er its little rude-constructed
bridge,
To where in silence all our fathers
sleep.

Yes, may I never pass this sacred spot
Unmindful of the dust these walls
enclose,

For here, partaking in the "COMMON
LOT,"

A tender MOTHER'S relics find re-
pose.

Here various stones on various mod-
els plann'd,

Discriminate between the rich and
poor,

Some richly sculptured by an artist's
hand,

Some rudely lettered and adorn'd
no more.

But filial love and sorrow soon discern
The humble slate they consecrated
here,

The drooping willow weeping o'er
the urn,

The quoted motto, and the name
most dear.

Yes, 'tis the same—beneath this turf-
ted heap

Lowly reclines the form which gave
me birth,

Those arms, the cradle of my earliest
sleep,

Are nerveless now and mingling
with the earth.

Those lips, whose accents could my
cares remove,

Are seal'd in silence, stiffened, cold,
and dead!

Those eyes which beam'd with fond
maternal love,

Are clos'd in darkness, and their
lustre fled!

O dear departed venerable shade!

If earthly objects can thy notice
claim,

Accept the tribute filial love has paid,
The pearly gem that glitters on thy
name.

Though five times sol his annual
course has run,

Since death confin'd thy mortal body
here,

Yet cannot thy poor sorrowing, orphan
son

Review the spot unmoistened with
a tear.

Hard fate forbade, when nature's tenderest ties
Were severed by the lingering stroke of death,
That filial love should close thy sunk-en eyes,
Or from thy lips to kiss the parting breath.

Forgive thy son, indulgent parent, this,
As he forgives the fate he could not move,
Though oft in duty he has been remiss,
This last neglect was not from want of love.

For weeks before, when wasting nature knew
The struggle fruitless for her forfeit breath,
Thy wish I hear'd, and with impatience flew
To kiss thy cheek before it sunk in death.

When faithful memory recalls with pain
This last sad duty which I paid to thee,
A final parting, ne'er to meet again,
Till from the world and its corruptions free;—

I feel the Son in all my moving soul,
The "JOY OF GRIEF" these starting tears reveal,
The sacred drops shall meet with no control,
Affection's tear what Son would e'er conceal.

Then was the Mother all alive in thee;
What wholesome counsel from thy lips I drew!
Which in my breast shall ever treasure'd be,
The only legacy I had from you.

Since then, dear parent, Joy has seldom smil'd
Upon thy son, severe has been his fate,
The world was new—an inexperience'd child
Its friendship sought, but only gain'd its hate!

He hop'd from FORTUNE but a cheering smile,
But like the world she frown'd upon his claim;
He then pursued a fleeting shade awhile—
But broke a bubble when he grasp'd at FAME!

His only respite now from mental pain,
Is o'er his native rural scenes to roam,
A view of this sequestered spot to gain,
Or when away to think of thee and home.
[Conclusion in our next.]

AN EVENING REFLECTION. [By the late MRS. ELIZABETH CARR- TER.]

WHILE night in solemn shade invests the pole,
And calm Reflection soothes the pensive soul;
While Reason undisturb'd asserts her sway,
And life's deceitful colors fade away:
To thee, all-conscious presence! I devote
This peaceful interval of sober thought.
Here all my better faculties confine,
And be this hour of sacred silence thine.
If by the day's illusive scenes misled,
My erring soul from virtue's path has stray'd,
Snar'd by example or by passion warm'd,
Some false delight my giddy sense has charm'd;
My calmer thoughts the wretched choice reprove,
And my best hopes are cent'ring in thy love.
Depriv'd of this, can life one joy afford?
Its utmost boast a vain unmeaning word.

But, ah! how oft my lawless passions rove,
And break those awful precepts I approve!
Pursue the fatal impulse I abhor,
And violate the virtue I adore!
Oft when thy better spirit's guardian care
Warn'd my fond soul to shun the tempting snare,
My stubborn will his gentle aid repress'd,
And check'd the rising goodness in my breast,
Mad with vain hopes, or urg'd by false desires,
Still'd his soft voice and quench'd his sacred fires.
With grief oppress'd, and prostrate in the dust,
Should'st thou condemn, I own the sentence just;

But oh ! thy softer titles let me claim,
And plead my cause by *Mercy's* gentle
name,
Mercy, that wipes the penitential tear,
And dissipates the horror of despair ;
From rigorous justice steals the venge-
ful hour,
Softens the dreadful attribute of power ;
Disarms the wrath of an offended God,
And seals my pardon in a Savior's
blood.

All powerful Grace, exert thy gen-
tle sway,
And teach my rebel passions to obey :
Lest lurking folly, with insidious art,
Regain my volatile inconstant heart.

Shall ev'ry high resolve devotion
frames,

Be only lifeless sounds and specious
names ?

Oh ! rather while thy hopes and fears
control,

In this still hour, each motion of my
soul,

Secure its safety by a sudden doom,
And be the soft retreat of sleep my
tomb.

Calm let me slumber in that dark re-
pose,

'Till the last morn its orient beam dis-
close ;

Then when the great Archangel's po-
tent sound

Shall echo through Creation's ample
round,

Wak'd from the sleep of death, with
joy survey

The op'ning splendors of eternal day.



Obituary.

DIED at Stamford, the 14th inst. of a long illness, Mrs. SARAH MUNDAY, relict of Capt. Nathaniel Munday, in the 57th year of her age. She was a woman whom the God of Nature had endowed with a firm constitution, and strong mental powers. Early in life she had been inducted into Christianity, and well indoctrinated in the principles of the same ; was ever ready to lend a hand in support of God's church, and Christ's ministers ; fully convinced that the plan of man's redemption came from God, and not from man, and that it is our duty to comply with all Christian ordinances in order to meet with the approbation of Him, who came to seek, and save that which was lost. With a deep sense of the depravity of human nature, and the means provided for its restoration, she patiently endured whatever God saw fit to lay upon her ; with a well-grounded hope, as a strong anchor to the soul, both sure and steadfast, willingly met the summons of death, yielded up the ghost, and was gathered to her fathers.

In the death of Mrs. Munday, the Episcopal parish in Stamford have met with a heavy loss ; and the surviving relatives a dear and constant *Friend*.

— At Newtown, (Conn.) with a consumption, Mr. ISAAC CHAUNCEY, *Æt.* 53. He had received a liberal education, but it appears never improved it : died a Pauper, without a relative to shed the tributary tear. A few weeks previous to his dissolution, a clergyman called upon him, and asked him several questions respecting his parentage, manner of life, and future prospects ; to which he made the following reply :—I was born in Amherst, (Mass.) of respectable parents, who loved me tenderly—gave me a public education.—I left them—have not seen any of them for a number of years ; but have wandered from place to place, a poor intemperate man ; I must now die.—If the doctrines are true which were taught me, and which I have believed, viz. *that God for his own glory, hath fore-ordained whatsoever comes to pass*, then I have answered the end for which I was made—I could never have altered my conduct. But if the doctrines of repentance, faith and obedience, be necessary qualifications for future happiness, it is too late for me—I rely on the mercy of God through Jesus Christ. These two last sentences he spoke very affectionately. He appeared to possess an amiable disposition—was seldom angry, even in intoxication—would often say, "I am my own worst enemy."

By the authority of the town, a clergyman and a number of the inhabitants, gave him a decent burial.

These remarks are made for the information and satisfaction of his relations.